

# PASTORAL PROJECT OF REDEMPTORIST PARISH

## 1. TOWARDS A MISSIONARY PARISH

John Paul II said: The Parish is not principally a structure, a territory, or a building, but rather, **"the family of God, a fellowship afire with a unifying spirit, a familial and welcoming home, the community of the faithful."** The ecclesial community, while always having a universal dimension, finds its most immediate and visible expression in the Parish. It is there that the Church is seen locally. **"In a certain sense it is the Church living in the midst of the homes of her sons and daughters."** (Christifideles Laici, 26)

The Bishop entrusts the Congregation of the Most Holy Redeemer (Redemptorist Missionaries) with the task of animating evangelization-wise a plot of land of the Diocese with the title **"Parish of..."**. Therefore, our Parish becomes an expression of the diocese goals, projects and programs. Besides, as a Redemptorist family, as a missionary group, we stand by the missionary dynamism of Evangelization, especially when the missionary dimension of the Gospel is the biggest gap and an urgent challenge the Church faces in the cultural realm of modern and post modern times.

In the words of Statute 018 of the Constitutions of Congregation of the Most Holy Redeemer: **"Members assigned to this ministry should perform their parochial duties with wholehearted dedication. They should bear well in mind that the more they are driven by the missionary spirit, the more their work will be a continual mission."**

## 2. STARTING POINT

### 2.1. EUROPE AND NORTH AMERICA: THE CULTURE OF UNBELIEF

In some parts of the world, especially in the industrialized world, there is a growing **"widespread unbelief"**, a certain **"apathy"** or **religious indifference**, adopted by the cultural scene. It may be described as: "An inherited confusion, a sundering of roots, an unassertive puzzlement about religious practices as a cultural by-product." This great religious gap conveys insecurity and distrust towards every value system, institutions and life itself. This is captured in McAuley's poem about people living this kind of religious indifference: **"Who do not think or dream, deny or doubt, but simply don't know what it's all about."** This passive unbelief leads to religious anemia, spiritual drifting, alienating secularization, and cultural devastation. **The crisis affects, not so much the Creed, but the sensitivity and imagination; it manipulates and distorts reality and causes an "eclipse of faith in God"**. (Cf. MICHAEL PAUL GALLAGHER: "Surveys of Theology"). This situation faces the Church with the following challenges:

#### 2.1.1. Depersonalization of Man

A **depersonalized image** of man becomes widespread as a consequence of subsequent chain reductions: from spiritual to psychic, from psychic to biological, and from biological to purely chemical. In the end, man is reduced to a more or less perfect machine: he turns from subject to pure object. He is programmed to just work, consume, and enjoy, with no further goals. This man, a manipulated byproduct, **holds no human value whatsoever, with the subsequent loss of all ethical and moral sense.**

### 2.1.2. **Christianity without Community**

Many people are convinced that faith is a private issue and that it has no business in the public arena. There are still many that limit the Church to the sacristy when it actually must influence critically on temporal order; they accuse it of being politicized or think that the Church gets involved in issues outside its competence.

All of that penetrates our Church through cultural osmosis. What is emerging is a confusing experience of Christianity. It doesn't accept or value the importance of the community as a protective environment. There is no interest whatsoever in the People of God and the Church is rejected as an institution: *"I believe in God, but not in the Church."*

### 2.1.3. **Uncommitted Christianity**

**"To believe is to commit oneself"**, stated a little book some time ago. Christian faith is complete when there is consistency between faith and life. However, many Catholics embrace this faith-life divorce surprisingly easily. Many approach the realms of teaching, business, politics without considering the necessary consistency between faith and life.

### 2.1.4. **Sensitive and Emotional Christianity**

We run the risk of reducing religiousness to pure feeling. Engrossed in an intimist emotion, the believer rejects other dimensions of faith, feeling sheer aesthetic emotion upon the intimist contemplation of the Mystery of God or the greatness of Cult or religious ceremonies.

### 2.1.5. **A Parish Lacking Missionary Dynamism**

#### • **Parish: Center of Religious Services**

Our Parish is still being used mainly as a center for religious services.

#### • **Community desertion**

As the years go by, the community does not grow quantitatively or qualitatively.

There are no new members.

#### • **Apostolic Narcissism**

The Parish is locked in itself. Groups revolve around themselves, with no impact on the Parish or the society.

## 2..2. **LATIN AMERICA, AFRICA AND ASIA: POVERTY, SECTS, RELIGIOUS TRADITIONS**

In geographical places such as Latin America and Africa, Christianity still attracts many people. However, communities are increasingly facing realities such as sects, poverty and endemic diseases, such as malaria or AIDS, as well

as processes marked by wars and social and psychological wounds to be healed.

In the immense continent, Christians are a minority (except for the Philippines) and they are challenged by millennial religious traditions, and, in some regions, by zealotry and political instability, not to mention poverty.

As a consequence of this situation, quite a number of Christians in Africa, Asia and Latin America feel lost, weakened by social conditions; unsure about their convictions, faced with promises of easy and immediate solutions to problems by sects; or maybe faced with the affection and solidarity many of them offer, as opposed to our mass communities. Thus, while many Christians are confused and uncertain of their faith, it is surprising how aggressive other religious groups are when bringing forward their proposals of faith or the millennial traditions of the great religions of the West. Over and above these problems, in most countries of these geographical areas, the Church does not appear to have seriously faced the issue of inculturation.

Besides, in big cities of Asia, Latin America and Africa, the characteristics of these continents becomes intertwined, through globalization, with cultural elements of the industrialized world, such as religious indifference and the dissolution of the sense of community.

### 2.3. NEW PATHS OPEN

However, in all these geographical places, some communities still keep and others are rediscovering a new Christian way of life, with the following characteristics:

**Sense of Community:** Happiness and willingness to work as a group, encouraged by the Spirit, with the presence of Jesus.

**Evangelizing Dynamism:** Better biblical, theological and pastoral teaching; recovery of the mission among the alienated.

**Secular Joint Responsibility:** Active participation in the various tasks and pastoral duties.

**Embodiment and Sensitivity** regarding justice and charity in the environment and in the world: volunteering, new style of Caritas...

And, in general, we note that in Christian communities there is a higher level of Christian awareness, shared responsibility and participation, and sympathy for social problems.

All in all, the Parish will be a truly **“believing community”**, when it becomes **evangelizer, well-organized, brotherly and supportive, and joining in the celebration of faith.**

### 3. A COMMON ANSWER: THE PARISH AS A MISSION CENTER

**The basic points for this new Parish would be:**

- Reciprocal love as a sign of the presence of Jesus: Love is the Church's personality. (cf. Jn 13,34s; 15,9.12s.17)
- Urgency of the missionary proclamation.
- To support the faith of the members.

- To approach the marginalized.
- Promote justice and charity.

Based on the aforesaid items, we set our goals.

#### **4. GENERAL GOAL AND SPECIFIC GOALS**

##### **4.1. GENERAL GOAL**

The Parish encourages reciprocal love among its members. This will bring about the missionary and evangelizing dynamism that will lead us to create an active Christian community, with the participation of an organized and responsible group of laypersons, truly committed to welcoming and providing service to the people, in constant dialogue with the cultural scene, and in effective collaboration with those that try to transform reality.

##### **4.2. SPECIFIC GOALS**

- The Parish promotes fraternity at the service of the mission.
- The missionary nature of the Redemptorist Parish strives to achieve an initial conversion to God, and the global adherence to Jesus Christ through the first proclamation of the Gospel and the missionary processes for those alienated from the faith and the non-Christian.
- The Parish fosters catechist processes of catechumenal inspiration.
- The Parish projects Life and Pastoral Action through its “missionary dynamism.”
- The Parish projects the knowledge, reflection, sharing, contemplation and praying of the Word of God.
- The Parish will highlight liturgical actions, especially the Eucharist, source and height of the Parish communion and with all the local and universal Church.
- The Parish will encourage the creation of little communities at the service of the communion of faith, solidarity and missionary commitment.
- The Parish places direct responsibility on laypersons for the evangelizing task of the Church, from the sacramental basis of Baptism and Confirmation. Parish wants laypersons to realize what their role in the Church is, and see the need to take responsibility in the mission and duties of the Parish community and Diocesan Church.
- The Parish will strive to welcome and provide service to the community, especially the weak and needy, and will help those that work for peace, justice, and the integrity of creation.
- The Parish interacts with the new cultural scene.

#### **5. CRITERIA AND ACTIONS OF THE MISSIONARY PARISH**

##### **5.1. THE PARISH AS PLACE OF FRATERNITY AND COMMUNION**

###### **5.1.1. Criteria**

A permanent concern and task of every pastoral Parish council will be to convey the message that the Church is the **People of God**, and therefore, a **fraternal community**, where the title “**brother**” acquires a special prominence. The Vatican Council II has presented the intimate mystery of the Church as “**communion**,” that is to say, as a signal of the close union with God and the unity of human beings among themselves. The Trinity is the source and foundation of ecclesiastical life: *“When the work which the Father gave the Son to do on earth was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church, and thus, all those who believe would have access through Christ in one Spirit to the Father. Thus, the Church has been seen as a people made one with the unity of the Father, the Son and the Holy Spirit.”* (LG, 4).

**This community sense shall be experienced in the Parish at all levels:** In the inside organization, in the neighborhood, in its relationship with the Archpriesthood, the Diocesan and Universal Church, and the Redemptorist family. But not as a tactic or organizational strategy, but as a demand of the Church’s self and identity.

To evangelize appropriately and consistently, **the community testimony of the "common-union"** is essential. No matter how important the actions and gestures of believers may be individually, the thrust of evangelization lies in the community. Therefore, **without fraternity and communion, there is a strain on evangelization at its roots.**

The attainable ideal is those **living communities** where *“the inner life of this community -listening to the Word and the apostles’ teaching, experiencing charity fraternally, sharing bread- acquires its full meaning only when it becomes a witness, when it evokes admiration and conversion, and when it becomes the preaching and proclamation of the Good News.”* (EN, 15).

Therefore, our Parishes cannot be at the service of evangelization, if they do not stop being **religious service centers and become living communities of believers**, that is, environments where people can **truly experience the fraternity**.

Besides, since it is a Redemptorist Parish, it takes care of the priests’ community as an apostolic group and promotes their permanent preparation for the mission; it is present in the most popular environments; it offers Redemptorist spirituality to the most cultivated or committed laypersons, and **projects its missionary dynamism, its itinerant and first proclamation nature on the world of the alienated.**

#### 5.1.2. Lines of Action

- To foster the sense of community, as a consequence of baptismal vocation, promoting attitudes of openness and communion, presenting the community as the core personal value, extending invitations so that everyone truly experiments fraternity.
- To create true and deeply rooted awareness **that we are all brothers** at all levels of Parish performance.
- **“To always begin working with the majority of those that ‘don’t know’, ‘cannot, ‘do not have’...”**

- **“To consider what already exists, without destroying anything;** to direct everyone towards common goals.”
- To foster the sense of community, promoting attitudes of openness and communion, presenting the community as the core personal value, extending invitations so that the whole people truly experiments the fraternity.
- To present the Parish as an **open place of meeting, and for the family. Take care of places and the welcoming mood.**
- **“To encourage participation:** Everyone is useful. Count on everyone. Distribute the largest number of responsibilities among the largest number of people: “It is better...”
- To encourage and exercise shared responsibility, according to charisma and specific vocations, with true participation and commitment of priests and laypersons. The Pastoral Council will be the greatest exponent of coordination and pastoral guidance. We will encourage **Parish Meetings**, not only to plan and evaluate the **Parish Pastoral Project**, or for internal affairs, but also to cope with civic problems of the neighborhood.
- To create a solid **network of relationships** among the small groups and communities, so that the Parish will be a true **“communion of communities”**, “the family of God”, encouraged by the Spirit of unity.
- To ensure that the Apostolic groups and movements of the Parish are, first and foremost, places of evangelization and fraternal love.
- To promote forgiveness and reconciliation seminars.
- To attempt to achieve **a joint action and a progressive growth of the whole community**, bringing everyone together in only one process, avoiding unjustified leaders, sectarian attitudes or superiority complexes in belonging to an avant-garde group. Unless people work as a team, they will not constitute a fraternity.

## **5.2. THE PARISH AS EVANGELIZATION CENTER**

### **5.2.1. Criteria**

This is one of the top priority tasks of the Parish. Evangelization is the **basis of Parish dynamics**. It includes:

- **Explicit proclamation of the message to everyone.** The community evangelizes itself, and at the same time, directs its efforts to the alienated or indifferent.
- **Adherence of the heart and conversion.** Creation of a fraternal Parish community.
- **Testimony** of the Christian community for the faith-life relation.
- **Reception and participation** in sacramental life.
- **The new Parish and ministerial initiatives** by those that have embraced the Gospel.
- The **inclusion and transformation** of temporal realities by the force of evangelical criteria.

As we mentioned above, the **evangelizing dynamism defines the Redemptorist family**, sets the mood of the Parish and establishes our marks of identity to the Church. We must always be updated regarding contents, approaches, techniques, methodology, and ways to convey the message.

Besides their evangelizing dynamism, Redemptorists are characterized by their **Parish mildness**, that is, the mercy and reception especially of groups of Christians feeling rejected or unwelcome: divorced Parishioners, immigrants, alienated, homeless children, AIDS carriers, single mothers.

Any activities and efforts carried out in this field must consider these criteria. The New Evangelization puts an end to the 'Christianity Parish' style and presents a perspective along the following lines of action:

### 5.2.2. Lines of Action

#### 5.2.2.1. Missionary Action

It is the evangelizing action aimed at those who are ignorant of the Gospel and *"the large number of baptized people who for the most part have not formally renounced their Baptism, but who are entirely indifferent to it."* (EN, 56).

The missionary action is developed through the believers' testimony and commitment; the personal and friendly invitation; the explicit announcement at the Parish mission, popular missions or Christianity lectures; invitations to the fraternity; putting great care and effort into celebrations; pre-sacramental catechesis; meetings, retreats and activities organized by the Parish.

#### 5.2.2.2. Rite of Christian Initiation

**Catechumenates** are basic and essential catechesis to introduce people to the Gospel, to get them to return to the Christian community and to be a transforming force in the society. There are two initiation models:

- **Initiation of children and pre-adolescents:** as a growing process towards the catechumenate of young people and adults.
- **Catechumenate of young people and adults:** It is a basic, systematic, comprehensive and gradual catechesis. It has a beginning and an end. The initiated Catholic, upon finishing the catechumenal itinerary, becomes an active member of the Parish community and is called "**initiated**" or "**reinitiated**" Catholic.

Apart from the training contents, they must look for the Christian enlightening of existence and a progressive conversion to Gospel. The Rite of Christian Initiation of Adults shall consider the guidance of the Episcopal Commission on Catechesis and the gradual steps of RCIA.

#### 5.2.2.3. Pastoral Life

After the young people's or adults' catechumenate, community life **requires the continuous nurturing in the growth of faith through celebration of the Word and Sacraments**. Therefore, what follows is another kind of Evangelization directed at **spreading** the Gospel in the society and the life of its members. Some of the activities are: life reviews, spiritual exercises, retreats, vocational, sacramental or specific situations catechesis; Bible study, reflection and prayer; occasionally, catechesis on current social events or in relation to the integration or transforming influence of society based on evangelical values.

#### 5.2.2.4. Vocational Pastoral Ministry

Within the Parish Juvenile Pastoral Ministry and the Joint Pastoral Action, there shall be a specific Vocational Pastoral Ministry.

The whole community shall be responsible for welcoming and guiding people to lead a religious, priestly or marriage life.

#### 5.2.2.5. The Leading Role of Laypersons in Evangelization

**Evangelization concerns the whole Parish community.** *“Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists to evangelize.”* (EN, 14). In this sense, **the collaboration of laypersons is paramount. Therefore, we must pay attention to the technical and spiritual training of laypersons for the New Evangelization.** Presbyters must actively encourage and collaborate in this effort, as well as attend group meetings, celebrate the Word or the Eucharist with them and join them in prayer seminars.

If we want laypersons to grow in their faith and assume a leading role in evangelization, we must promote and organize training courses for catechists and instructors through Schools of Catechism, Schools of Priests and training courses (Bible, theology, moral, catechesis, prayer, group dynamics, techniques to convey the message...).

Priests must avoid attending catechesis sessions, so as not to create dependence and to let catechists and instructors grow in their faith.

#### 5.2.2.6 Redemptorist Laypersons

A belief that should pervade Redemptorist Parishes and sanctuaries is that of sharing our Redemptorist self and mission with laypersons. Therefore, in the framework of pastoral work and amidst an undeniable pluralism, lay missionaries of the Most Holy Redeemer shall be offered to be active collaborators in the apostolic life of the congregation. (*Cap. Generl. 1991. Final document, n.60.a*).

### 5.3. THE PARISH AS PLACE OF CELEBRATION OF THE FAITH

#### 5.3.1. Criteria

Evangelization, celebration and transforming commitment are three dimensions of the sole mission of the Church, as a **“salvation sacrament”** in the society. Proclaiming the faith, truly believing in it and celebrating it are not ecclesiastic moments that can be separated, let alone contrasted. *“The role of evangelization is precisely to educate people in the faith in such a way as to lead each individual Christian to live the sacraments as true sacraments of faith—and not to receive them passively or reluctantly.”* (EN, 47).

**Evangelization and Liturgy are inseparable.** The Vatican Council II states that *“The Eucharist is the source and culmination of all of Evangelization (PO, 5).”*

At the Parish there are or may be different groups with different goals and options. But at Sunday Mass, **we must all join together** to offer our different activities and once again receive the impulse of the Spirit. There are different levels of faith at the Parish, ranging from those just starting out to the more mature Christians. Just the opposite is necessary at Sunday Eucharist,

everyone must join to share the faith and enrich each other by everyone giving testimony. There are different types of people at the Parish: men, women, children, young people, adults, the aged, people who are employed and those without a job. On the Day of our Lord all must experience the feeling of being God's children and part of a family. The Community makes the Eucharist, which in turn, strengthens the community. **The Eucharist and the community produce, need and correspond each other.**

We may also ask ourselves about the rest of the sacramental celebrations. Without a living liturgy, there is no renewed Parish possible. We celebrate the different **sacraments** creatively and festively, incorporating the significant events in our lives, in our environment and in our world.

With a living liturgy, one can tell that **the whole community is celebrating**. Celebrations should help to **experience life religiously and to stress personal and community commitments**. So it is **necessary to make a special effort so that celebrations strengthen people's faith**.

As regards celebrating the faith, Maria is the first believer, she receives and presents the Word. That is why we celebrate Maria accompanying the renovation of the mystery of redemption of the weak and abandoned.

Here are some guidelines:

### 5.3.2. Lines of Action

- To celebrate the sacraments as a result of an **evangelizing process** and not as part of a routine. We must still overcome problems and difficulties in this: massification, passivity, monotony, individualism, inaccessible language, lack of adaptation and of creativity in symbols and signs, inadequate participation, absence of lay ministries and of connection between celebration and life.
- To create a **brotherly** atmosphere and depth of experience, by taking special care of spaces and reception.
- **To foster the participation of laypersons** in the different ministries and services (teams cooperating with the liturgy, Eucharistic Sheet,...), even though the subject of the celebration is the people baptized and brought together in Assemblies. These teams cooperate **with the Assembly and** encourage everyone to participate.
- To shape the moral conscience of the believers by encouraging repentance and conversion, and encouraging the Communal Celebrations of Repentance.
- To discover the richness of the Christian Year and the Liturgy of the Hours and to celebrate some of the main Hours on Sundays and holidays.
- Celebrations are performed adequately mostly depending on who presides it. The president's **role** is decisive. So he must be in charge of elements such as: communication, simplicity and closeness to the people. He must also adapt to each kind of Assembly. He mustn't hesitate to be communicative and creative.
- **Prayer** is close in style and mood to the celebration of faith. The teaching of prayer and its rhythm in our Parishes is very important. As a Redemptorist family and as sons of Saint Alphonsus, we should be known for spiritually animating personal and community prayer: prayer groups, retreat programs... A group working on Parish prayer would be a good working method.

- To gather all valid popular religion aspects and celebrate it creatively.
- In line with our rich Marian tradition, we celebrate the local Marian festivities, as well as the dedication to Our Lady of Perpetual Help.

## 5.4. THE PARISH ENCOURAGES JUSTICE AND CHARITY

### 7.4.1. Criteria

The Christian character of every Parish demands that it be the Church of the People in a specific place, committed to its liberation, promotion and development. The Kingdom of God is interested in everything that contributes to the betterment of society. (Cfr. GS. 39).

That is why the believers of a parochial community should give testimony on the Church's charity, stemming from the charity of Christ; this implies promoting justice, solidarity, communion and peace. This is the only way for Christian Communities to be **significant and credible** within society.

All action in favor of justice and charity is "**the other side**" to evangelization. It aspires to the complete liberation of man at all levels, including politics.

Being sensitive to God's preferential love for the poor, the Church has exercised a charitable function ever since the first communities came into being. (Hc 6,1-6; Rom 15,25-27; 2Cor 8,2- 4; 9,1-3). The Church sees it as a total service, founded in the diaconate of the Lord and his Kingdom, and it is part of the Sunday liturgy and is even a testimony among non-believers. **Without the commitment to justice and charity, there can be no true Christian community.** A test of true faith is the charity performed and a genuine concern for justice.

**No one should be superior to the Parish when it comes to humanity,** because our faith in Jesus clearly shows us that it is not God's will that his children should live in subhuman conditions and that there should be injustice, exploitation and painful inequality. Christian faith could never lead to a peaceful life without genuinely loving your fellow man. Quite the contrary: a contrasted charity and a struggle for justice give faith the hallmark of quality. If faith is not a transforming force, then what good is it? There can be no separation between faith and life. If faith doesn't have works, it is dead by itself. (James 2, 16.26). The Parish must be a "**Samaritan community**" and should form for action in favor of justice and charity.

**The whole community is Caritas.** And Caritas is the channel for the entire parochial community. This means that the Caritas teams represent not just one person but the entire community, fostering solidarity as a community action. The Parish cannot exclude anyone from its affectionate and genuine love. It must know how to be with the least, how to serve the new poor, how to be the voice of the voiceless, how to be the face, hands and Word of God our Savior, when all else fails to offer human fraternity. The faithfulness to Jesus and the Church's credibility depends on this.

### 5.4.2. Lines of action

- The Parish must be actively **committed to condemning and fighting the many situations of poverty and marginalization, as well as swindling and corruption**, these being non Christian behavior in individual and public life.
- In the effort to promote JUSTICE AND SOLIDARITY, our Parishes must be especially sensitive to IMMIGRANTS by creating a program to receive them and to attend to their human needs as well as teaching the faith.
- The Parish should promote **the social commitment of Christians in public life in developed countries**. And should **make known the needs of the poorer countries**, betting on, for instance, a GDP of 0.7. In other words, the Parish must stand out as a defender of human rights and dignity. Regarding developing countries, the Parish must help to create awareness of promoting for the greater good and the fight against corruption, social injustices and marginalization.
- One working method to promote justice and charity is **Parochial Caritas and other groups dedicated to solidarity**; the organization must be alive and well organized, playing a role of assistance and promotion as well as educating and raising social awareness.
- Caritas and Redemptorist NGOs create and animate the different solidarity groups.
- The Parish encourages creating groups for political-social reflections, meditating from an evangelical standpoint and the Church's social doctrine.
- The Parish helps to encourage the work of intervening organizations such as Committees for Justice and Peace, thus helping to raise social awareness in the community and performing specific actions to defend the weak and the victims of injustice.

## 6. THE PARISH AS FERMENT FOR A NEW HUMANITY

- The Parish is aware of the reality, the problems and the aspirations of the people who live in its territory.
- It creates awareness among Christians on their responsibility in transforming society, through the knowledge and application of the Church's Social Doctrine.
- The Parish encourages, educates and accompanies the social and political commitments of Christians.
- It defends the dignity and the fundamental rights of a person, when these are violated.
- It encourages and accompanies the associated actions of laymen aimed at evangelizing family, culture, the social and political world, and the mass media.
- The Parish embodies the idiosyncrasy, language and customs of the people who make it up, allowing it to evangelize from within.
- The Parish cares for its artistic and documentary heritage, and uses it for evangelization purposes.

## 7. SOME STRUCTURES THAT SERVE THE PARISH

- **THE GENERAL ASSEMBLY** is the fullest expression of the jointly responsible community. It shall meet at least twice, at the beginning and end of the Course to program and evaluate the Pastoral Project. More special assemblies may be held if the Pastoral Council should deem it necessary.

- **THE PASTORAL COUNCIL** represents all of the Parish groups; it is the highest authority in coordination, animation and parochial management among assemblies. The Parochial Council acts as plenary but it may also choose a permanent Committee.

- **THE FINANCIAL COUNCIL:** Its constitution is obligatory (CIC 537). It will function according to the diocese guidelines and will serve to evangelize.

- **COMMUNICATION CHANNELS** between different Parish areas and groups and all of God's People and the neighborhood. Specifically:

+ **Communication Group:** it coordinates the information and advertising within and without the Parish, it prepares the Parochial Sheet and facilitates all types of communication between Parish or diocesan groups and areas.

+ **Liaison:** to facilitate communication among all neighbors.

*At the beginning of the course, each Parish will draw up the objectives for that course, the lines of action and the calendar of Parish Actions.*